

Assyria, a former friend, when it suited him. An important point to be noted in the chapters on the geographical configuration of Asia Minor is that valleys and passes form the great highroads between East and West and elsewhere in the work, Prof. Garstang comments in more than one place on "nature's high road between East and West in which the Hittite capital formed for many centuries a connecting link." Certain of the rites are noted as being more Oriental than Greek. While the author, as other eminent archaeologists have done, sees the obvious parallelism with the symbolism and ritual of India and the similarity to Assyrian art, advantage has not been taken of the connection to work out the explanations of the monuments which are most admirably described. This alone, it seems to us, is the weak link in the chain.

All our Western archaeologists seek refuge in commonplace account (*e.g.*, as on pages 134, 302-3, to cite but two here) of the figures and scenes repeatedly shown in Egyptian, Babylonian, Assyrian and Hittite remains which, linked up with ancient Indian treatises and the clues in the Bible, might give much deeper significance to the constant use of the Lion, the Eagle, the Bull and the human figures standing on the backs of certain of the animals. According to symbology set forward as long ago as 1888 by H. P. Blavatsky, the whole indication of the relation of man to nature and the history of early mankind is to be found in these four figures, also described in Ezekiel and Revelation.

Much of *The Hittite Empire* is devoted to the remains beginning with the famous Lion-gate of the city wall of Hattusas (the Pteria of Herodotus), which mass of masonry discloses as no other monument "the power and resource of the people whom it has so long survived." The lions guarding the entrance are among the finest products of Hittite art. At Sinjerli, too, was found a façade with two life-size and realistic representations of lions of which the learned author says: "Though 'provincial work' the snarling, defiant realism of these lions has never been surpassed in any specimen of Oriental art." The temple dado relief at Bethshan (Syro-Hittite, excavated by the expedition under the auspices of the Museum of the University of Pennsylvania), with lions treated in some respects similar to those at Carchemish, is held to be "a veritable link between Babylonia and Egypt, indeed between East and West." It is interesting to note that just as the problem of transportation of huge masses has furrowed the brow of many an excavator in Egypt, so too here. Of the great altar of stone with a lion crouched on the top, weighing over a ton, and yet on a small, grassy plateau in the shadow of the lofty peaks of Soghanlu Dag, 6,500 feet above the sea, it is said "it is a matter of considerable perplexity how it was transported in ancient times over the rugged path to its present position."

This and other mysteries will undoubtedly be revealed in time to come for, as Prof. Garstang concludes, present indications are admittedly vague and incomplete, serving but as guide and stimulus to future research. In the meantime, the many people interested in the discoveries in Asia Minor and Assyria will find this work as comprehensive and complete as present exoteric research allows.

M. T.

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*A Primer of Hinduism.* BY PROFESSOR D. S. SARMA, M.A. (Macmillan & Co., Ltd. Price Re. 1).

In her Theosophical Glossary, H. P. Blavatsky defines Theosophy, or Theosophia as "Wisdom-religion or 'Divine Wisdom,' the substratum and basis of all the world-religions and philosophies, taught and practised by a few elect ever since man became a thinking being."

Hence, it naturally follows that a true student of Theosophy is also a student of comparative religions. In fact the second of the three objects of the Theosophical Movement is the serious study of the ancient world-religions for purposes of comparison and the selection and the reform of universal ethics. That